

WASHINGTON AND LEE UNIVERSITY.

Friday, January 19, was a memorable day at Washington and Lee University. The trustees had decided that Lee's birthday should be celebrated as Founders' Day, General Lee being included in this designation, as he practically founded anew the institution (then known as Washington College), which he found prostrate at the close of the Civil War. At 11 A. M., trustees, faculty, students and visitors filled the Lee Memorial chapel to celebrate Founders' Day for the first time, and to greet our distinguished alumnus, Hon. Newton D. Baker, who graduated here in law in 1894. The invocation was made by Rev. Dr. R. H. Fleming (class of '71), and the address of welcome was then delivered by the rector of the University, Hon. William A. Anderson (class of '61), who briefly rehearsed the part taken by William Graham, George Washington and Robert E. Lee in the founding and enlargement of the institution.

President Henry Louis Smith then gave a brief review of the University for the past year. It was very striking in its record of achievements, but the feature he specially emphasized as most gratifying was the fact that in the past sixteen months the teaching force has been increased by one-third. The next speaker was Mr. Robert D. Ramsey (class of '12), who is now alumni secretary.

To fittingly introduce the speaker of the day, Mr. Baker, Secretary of War, President Smith very appropriately selected Gen. E. W. Nichols, superintendent of the Virginia Military Institute. When Mr. Baker rose to speak, the audience had a very striking object lesson in our system of government. When we thought of European countries dominated by military war-lords, it was extremely interesting to look at that slender and modest man, with absolutely no indication of the military about him, and to see in that the great principle in American government—that the military must be subordinated to the civil sphere. Mr. Baker promptly won the hearts and interested the minds of his audience. His address was earnest and thoughtful, and worthy of the speaker, and that is high praise. One very interesting thing learned from him in conversation that day was this: When his little girl was told that her father was to be Secretary of War, she sprang up and clapped her hands in great glee, exclaiming, "Then there won't be any war!"

In the afternoon he made a very acceptable speech at the veterans' dinner. Then he visited the V. M. I.,

BACK TO HEALTH BY NATURE'S ROUTE.

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where a salute of seventeen guns was fired in his honor. Afterwards came a reception, and then a banquet by his college fraternity; and he left on the night train a tired man (at least we had done our part towards it!), but a happy man, if he could have known the tenth part of the sincere and kind things said in his praise.

A. H.

THE FIRST GIFT FIRST.

By Rev. W. H. Burwell.

In a previous article the attempt was made to place the proper emphasis upon the element of worship in all of our giving in order that we might have a due appreciation of our stewardship to God. It is not the purpose of this article to change, even in the smallest degree, the emphasis that was placed upon this very necessary element, but rather to examine it from another point of view and thus to gather a still greater stimulus for the grace of giving.

In his second Epistle to the Corinthians the apostle Paul speaks of the great liberality of the churches of Macedonia and offers as the explanation of it all, "And this they did, not as we had hoped, but first gave their own selves to the Lord, and unto us by the will of God." Here then is the first of all acceptable gifts before God, a gift without which all that we might be able to give will "profit us nothing." No one has ever given himself to the Lord who did not, in that very act, catch the vision of the world-mission of the Church to which he belonged. The question of his stewardship in all that he may accumulate in a material way is solved in the light of such a glorious vision of Jesus Christ as the world Saviour and himself as the servant of that same Saviour, whose chief end in life must be so to administer the funds placed in his care as best to further the interests of his kingdom. First giving himself, all other gifts must logically follow.

The churches of Macedonia were declared, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." No one can take even one intelligent look over the Church today without seeing that the conditions that existed in the churches of Macedonia do not exist for us. In the hands of those whose names are on our church registers there is an abundance of money to meet every possible demand of the Lord's work. God, in His gracious providence, has concentrated great wealth in the keeping of those who have confessed Him before men. The churches of Macedonia gave liberally out of their "deep poverty," while we, out of our abundance, are giving but little, while the cry of a perishing world goes up before God as a witness against us. What is the explanation? Is it not found in the fact that, in the multiplication of Church machinery, we have shifted the emphasis from the spiritual to the material? So long has the call of the Church been for money, money, money, that many who watch us from the outside have reached the conclusion that we are an organization whose sole purpose is to separate a man from as much of his wealth as we possibly can.

It is a fact worthy of note that the apostle Peter did not mention giving when he preached his great sermon on the day of Pentecost, but one of the immediate fruits of that sermon was, "They sold their possessions and goods, and parted them to all men, as every man had need." Here we find a striking illustration of Christian stewardship gripping with irresistible force the hearts of those who

had first given themselves to the Lord.

The machinery of the Church is all right in its place, but it is both helpless and useless without the great driving force that always comes from the inspiration of a surrendered life. In the face of the pressing need in all the departments of our work for the means necessary to carry it forward, may we not find the solution of this vexing problem in a return to the order of the primitive Church, "They first gave their own selves unto the Lord"? No force could possibly be implanted in the hearts of men as a stimulus to greater liberality that is, for one moment, comparable with the consciousness that we belong to Jesus Christ and that his rights in us are first and supreme. Every liberal soul whose hand is always open that the kingdom of Christ may go forward will rise to testify to the truth of this statement. In all of our worship, our service, our giving, let this be the predominant motive, "The love of Christ constraineth us." But this can only be true of us when, as of the churches of Macedonia, it can be said, "They first gave their own selves unto the Lord."

OUR AGE.

By Rev. J. F. Carson, D. D.

There is much in the temper of our age that is not friendly to the formation of rugged character. The spirit of the age is not Spartan. Its tone fosters negativeness in character. It is favorable to the rearing of men who hold lightly what the Puritans held firmly; who laugh at what Joseph fled from and who do not value what Daniel stood for; men who have no deep convictions, no sharply defined views, no ardent enthusiasms—who grow warm over nothing except money-getting or sport. Lax views are in fashion. Young men and maidens return from college with false views of the Word of God and too often with their father's God an open question in their souls—the victims of the vapors of half-baked philosophers. The worst of it, the pity of it, is that this limp, passionless, saltless character is aimed at. It is the fashionable type. It is commended by aesthetic circles.

It was a banker—none other than President Lynch, of the American Bankers' Association—who said, the other day at the Bankers' Convention in Kansas City: "As a nation we have grown rich, and have grown fat, and have grown soft." "Have grown soft"—that is a hard-headed business man's conception of up-to-date character.

The wealth, the power, the commercial and industrial supremacy of the nation are matters of slight importance compared with the quality of America's manhood and womanhood and its contribution to moral progress. All our material greatness is a vain show "unless at the root of it all there lies the fear of God, the love of virtue, the dedication to righteousness and justice—those profound spiritualities which redeem life from trivialities and baseness, which evoke its noblest heroisms and crown our mortal years with immortal glory."

The appeal of the times is most insistent, and never have there come to men a vocation so splendid, an opportunity so stupendous, and an obligation so commanding as those that come to the Christian people of America. It is an appeal for the upbuilding of American life in righteousness and honesty and in the fear of

God. Not by might, not by power, not by the splendors of social display, not by the marvels of industrial development, not by the attainment of commercial supremacy—not by any of these things can America be made strong and great. The divine passion for righteousness must dominate the social order, uprooting injustice and greed and hatred out of trade and labor and politics and international relations.

Brooklyn, N. Y.

THE STATUS OF THE CHURCH COLLEGE.

By President James E. Allen.

It is evident to all who are watching the liberality of the organized Church on behalf of Christian education that there is comparatively little interest yet in the Presbyterian Church in her institutions of college rank. Even where certain colleges have in recent years received money for the maintenance or further growth of the colleges, this money has come from individuals in some instances not identified with the Church, but interested in the institution for local reasons, or for reasons other than those associated with the Church.

It is possibly true that the Church is doing as much as she ever did for her schools and colleges. But in the old days the Church had a monopoly in the field of education, especially the Southern Presbyterian Church. All this has changed. The Church today is on the defensive in this field of her activity. She is spending money to try to show her constituency that Christian education is vitally necessary, but she is spending nothing to offer Christian education.

Is There a Reason?

Why is it that our Church refuses to assume the obligation to provide colleges for her young men and women? Is it that these colleges are not doing a "distinct work"? Is it that patrons can see no difference between the religious tone of the Church school and the State school? Have we become so "broad" that we may be taken over by the State and save our Presbyterian taxpayers a double tax for education? Or is it that the Church schools are not producing the goods they advertise?

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